

POETRY.

SCORN NOT THE SINNER.

Scorn not the sinner—though his name
May drop of deep abhorrence stir,
And though the kindling blush of shame
Doth burn on virtue's cheek for her.

Judge not, unless thy glance can tell
What wily tempters fierce and strong
Did the unguarded soul propel
To ruin's rayless gulf along.

The downward road, how fearful steep!
The upward cliff, how hard to climb!
He only knows, whose records keep
Each varying tinge of human crime.

Hate not the sinner in thy heart—
Those whose own wayward deed, and tho'
Can claim of promised bliss no part,
Have won the blood of Christ hath bought.

By all the follies unforgiven,
Wert thou in death's dread hour accused,
How wouldst thou at the gate of heaven
With horror knock, and be refused!

Stand forth in zeal, and bounty free,
Turn toward the lost with mercy's smile;
And what thy Lord hath done for thee,
Do for the outcast and the vile.

APPEAL TO AMERICAN WOMEN.

"For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall be the end of them that obey not the gospel of God?" 1 Peter, iv. 17.

I have quoted the above passage, beloved sisters, for the motto of my address, because I believe it is about to be fulfilled;—and if the apostle had written with a special reference to those times, he could hardly have used more appropriate language. Judgment must indeed begin at the house of God; and would that the thrilling question were carried home to every heart. "If it first begin at us, what shall be the end of them that obey not the gospel of God?" And who are they that obey not the gospel? Every man, woman and child who remembereth not those in bonds, as bound with them! This is an astounding declaration; but it is, nevertheless, true—as the unity of our national character is such that every individual who does not lift up his voice against a national crime, becomes a partaker, and an adherent of that crime. They of the south, then, are not alone involved in the guilt of slaveholding; but we of the north, who look on with tacit consent or open approbation, are equally so.

It is believed that should the clergy unanimously, or very generally, adopt the principles of immediate abolition, their influence, alone, would be equal to the extinction of slavery in the United States.—But I grieve—I am ashamed to say it—the strong hold of Oppression is not more in the hands of the slaveholders themselves, than in those of our spiritual Teachers—our clergymen—the ministers around our altars. They not only seal and sanction the supposed rights of the masters, but they do more; they voluntarily come forward and enact laws, tending to set aside—may, tending directly to annihilate all moral and religious obligation between master and slave—husband and wife.—The slaveholder, without comment, or troubling himself at all to render a reason, separates husband and wife beyond the probability of re-union. The church kindly steps into the gap, crying: "The obligation of the marriage covenant between slaves is nothing." When a slave is separated from his wife, he is, DEAD; and may legally be declared so; and, lo, it is resolved into a law that slaves are not moral agents; therefore, the obligation of the marriage covenant may be annulled at the pleasure of the master. In what age of Papal darkness, did the Pope give a bull, permitting an indulgence so heavily laden with iniquity, so monstrous, so heaven-daring, as that pronounced by a society of reformed Christians, in enlightened, republican, christian, protestant, America, in the year of Gospel Light, one thousand eight hundred and thirty-five? Should not judgment begin at the house of God?

Now, beloved sisters, in all confidence I will tell you of a way by which much good may be effected. If our gospel teachers will not lead us, we must lead them! I speak with all deference—and yet I repeat, emphatically—we must lead them! To begin, we must ponder the right way—and, having ascertained, we must pursue it, fearlessly, undeviatingly. Kindly remonstrating with opposers—firm, uncompromising and abate with a meek and quiet spirit; but at the same time, yielding no opinion, conceding no principle, withholding no truth, which conscience tells us it is right to hold and maintain. Such a course of conduct will have its authority. One after another will notice, enquire, listen, and finally believe. The Societies will generally precede the clergy; because, in many instances—in very many, I fear—the latter will not dare go forward, because it may not be popular—because some heavily-fleece sheep of the flock may oppose—and they may lose their places, and their popularity, and their SALARIES! Well, if they will not lend us their countenance and authority, let us go on without them; and when we have fairly scaled the black and massive wall of PREJUDICE, and ascended from the land of night into the glorious light and liberty of the gospel—the land of universal liberty, universal light, where no peculiarities of form, feature, or complexion may be obnoxious to prejudice, and consequent persecution. Then, when the flock are all gone over, and the shepherds are left well nigh alone, the very force of attraction, the necessary connection between priest and people, will bring them over to us. "The land of the shadow of death," though a pleasant land enough, when illuminated by good society,

becomes rather desolate when entirely depopulated! Then what a confused and disorderly scrambling over that high wall there will be! and what a display of mitre, surplice, and crozier! and awkward enough will the shepherd feel, when he finds himself among his truant lambs, who, he is by sheer selfishness constrained to follow! Such are they who personate a city set on a hill, 'the salt of the earth,' 'the light of the world!' Where would reformation be were there none other? To such, however, there are many honorable, many noble exceptions;—and when christian ministers acquire a greater degree of moral independence, when they think more deeply of the spirit of the gospel, such instances will not be exceptions, but constitute an overwhelming majority!

There are, perhaps, not far from a million of our sisters—sisters by the universal affinity of our race—sisters by every principle of love taught by Him whom we profess to follow—now in slavery.—SLAVERY! Have ye pondered the word? Do ye know what it means? Think what it is to hold home, kindred, friends—even honor and virtue, at the mercy of a man who may assume, if he do not possess, unlimited power—and who is a miracle, if he be not a tyrant? You have heard of the human market—of the measured nutriment—of the cruel task—of the knotted scourge—of the darkened soul! But have you known the peculiar, the monstrous aggravations, which attend the slavery of WOMAN? Have you brought home the subject to your hearts? or, rather, have you gone, with your whole soul, to the subject, and scanned every form of horror it presents? If you have not, it is time you should do so; and as their sister—and yours—as a follower of the same blessed teacher—as an aspirant to the same glorious promises, I feel it an imperative duty, on the present occasion, to urge on you the necessity of thought, of action, of deliberate, firm, but energetic action! This is no longer a matter of choice, of taste, or of convenience. Duty—stern, uncompromising duty, calls to action! Hesitation, unwillingness are crime—we cannot be, at once, idle and innocent! All can do something; and if but one word be spoken, like the good kernel, falling on good ground, it may bring forth fruit an hundred fold! Think not the delicacy or weakness of the sex may be an apology for idleness or ignorance! Look to England for evidence to the contrary. The power that has moved like a mighty tempest, and shaken, alarmed, and finally purified the land, owed its first impulse to the spirit of woman! The conversation of two benevolent ladies first aroused the mind of Clarkson. The kindred spirit of Wilberforce was awakened—a continual strengthening power was put into operation; which, having been brought to bear upon the flint and the iron has melted the one, and broken the other! Societies were formed—prayers lifted up—petitions drafted; and among the pious females of Great Britain, an almost simultaneous action was produced; and in the House of Commons, when their gigantic petition was carried in, involuntarily testimony was given to the fact, that the ladies of Great Britain were actually taking the lead. Should not we blush, then—we, the daughters of republican America—should not we blush, ay, and weep, inasmuch as our sisters are in bonds, and we have not so much as lifted a hand to save them? It is not yet too late. Let us awake! Let us cry aloud! "Go too now, ye rich men! weep and howl for your miseries, that shall come upon you! Your riches are corrupted, and your garments are moth eaten! Your gold and silver is cankered; and the rust of them shall be witness against you, & shall eat your flesh as it were fire. Ye have heaped treasures together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped have entered into the ears of the Lord of Sabaoth!" And who are here referred to? Slaveholders? Yes, and all their advocates. Let us, then, urge them by every principle of love—by every principle of duty, of religion and justice, to consider the necessity of repentance, reformation, and restitution.

And, for ourselves, by all the blessings which we have; and our colored brethren have not! by the holy alters they may not approach! by the bible they may not peruse! by the severest ties of home & kindred! by the brutalizing market by the coiling lash by the knotted scourge! by wounded modesty! by outraged virtue—by innocence deprived! by all the horrors, the miseries, and the wrongs, that swell the abominations hidden in the meaning of that one word—SLAVERY!—let us engage hand, heart and soul in the work of redemption! "And who is he that shall harm you, if ye be followers of us that have not some of our number already suffered public indignities—been assaulted by mobs—their property destroyed—their lives in jeopardy—a price set upon their heads? And one of us has been dragged through the streets of the 'American Athens'—with a halter about his body, holding his life at the hands of a mob, whose 'refinement,' 'intelligence,' and 'elegance,' never tended to render it merciful; and after various indignities and infinite peril, he was thrown into prison, to see his life from a GENTLEMANLY ASSAULT, in the most enlightened city of America. Yet who among us has recanted? Who has withheld himself from speaking? Who has absented himself from our public meetings? Who has trembled? Who has feared? Verily, 'We are troubled on every side, yet not distressed; we are perplexed, yet not in despair; persecuted, but not forsaken; cast down, yet not destroyed!'

"Do unto others as ye would that they

should do unto you," is a command that involves all moral obligation; and it is binding now—forever. But how have we met the obligation? As if our own friends were groaning under the lash!—As if our kindred, our sisters, mothers, and daughters, were gathered in the inhumanizing mart—bought, sold, degraded, brutalized? Alas! No. We should not then have hesitated; we should not then have temporized! but hand, heart and soul would have risen, with simultaneous action! and our friends, our brethren and sisters, had been free! Let us not think it sufficient to pay the tithes of mint, anise and cummin, and neglect the weightier matters of the law, judgment, mercy and faith. Let us not care only for 'the outside of the cup and the platter!' Let us not be 'whited sepulchres,' lest we hear the final denunciation—I was a hungered, and ye gave me no meat; thirsty, and ye gave me no drink; naked, and ye clothed me not; sick, and in prison, and ye visited me not.' Will it be said, that the wants of the slave are all supplied?—Nevertheless, I tell you that they are famishing for 'the bread of life'—thirsting for the living fountains of waters—unclad with 'the garment of praise'—strangers from the covenant of promise! Their whole soul is sick, and their heart faint; and while they are 'prisoners of hope,' they are, literally, cast into prison! Yet while we hold the 'Bread of Heaven,' and 'the Waters of Life,' we see them perish with hunger and thirst, and fear to minister unto them? Should these things be? 'Let your light shine before men.'

Light is, in its very nature, diffusive. One after another will catch a glimpse—a ray—a beam. The darkness of midnight will give way. The dawn will brighten—the morning star arise—the sun appear, the sun of truth, peace, liberty; making glorious the day of EQUAL, UNIVERSAL FREEDOM! This is no idle, no poetic speculation. Such a day must come;—and, to hasten it, to bring it within the view of this generation; would any sacrifice be too great; any labor too severe?

Now, beloved, though I never saw, may never see you, yet my spirit is joined to yours by ties stronger than neighborhood, society, or even consanguinity, ever wrought! We are united in the bonds of common persecution, common scorn. We are united in one common labor to promote one single, glorious object! Reason, Conscience and Religion. Hand, Heart and Soul, strengthen, elevate, and spiritualize the tie; and, never having looked upon each other, we feel that we are sisters.

Finally, beloved, let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. "And, above all these things, put on CHARITY, which is the bond of perfectness." "Remembering, without ceasing, your work of faith, and labor of love;" and that 'the peace of God, which passeth all understanding, keep your hearts and minds,' in every trial, is the prayer of you sister and fellow laborer.

FRANCES HARRIET WHIPPLE.

Providence, 1836.

* James v. 1, 2, 3, 4.

From the N. Y. Evangelist.

"THE FRUIT OF THE VINE."

Mr Editor:—I am rejoiced to learn that two very important and worthy portions of the religious community, distinguished by their commendable zeal in the support of 'whatsoever things are pure and of good report,' will be at length mutually accommodated, in a matter of no trifling importance—a matter in which their several labors have hitherto seemed to interfere with each other—I mean the ultra temperance men, and the careful observers of the original institution of the Lord's Supper. Objections have been made to the use of fermented wine in that ordinance, on the ground of its tending to promote intemperate habits. Objections on the other hand, have been made to the substitution of any liquid other than wine, on the ground, that the Savior intended the ordinance to be celebrated with "the blood of the grape"—"the fruit of the vine." Very happily the identical liquor is now supplied in a form with which the most ultra-temperance man can find no manner of fault; and which, so far from being a departure from the original institution of the Supper, is an evident return to it, upon the very principle contended for by those who have objected to the substitution of water and other liquids. A mixture of whiskey-grog, log-wood, and sugar of lead, is neither 'the blood of the grape,' nor the "fruit of the vine." Yet this is a specimen of the compounds most generally in use, and with which the churches must almost unavoidably be supplied, unless they procure the article of which I am about to speak. This is the pure, unadulterated, and unfermented "blood of the grape," or "fruit of the vine," commonly called, in this country, "must," but originally and generally termed "wine" throughout the East. I am told that it may now be procured of Messrs POMEROY & BULL of this city, whose earlier efforts to procure the proper article, though equally laudable, were not crowned with equal success. The article, I am informed, has been used at the Broadway Tabernacle in this city, and has been pronounced to be a highly palatable beverage, entirely free from every alcoholic or intoxicating quality.

It is gratifying to know that the article in question has long been used by a respectable body of Christians in England, who, previous to the commencement of the present Temperance effort, and without any reference to considerations of moral expediency, in respect to the quality of the liquor, were induced to seek the article, on the sole ground of its being the one in use at the original institution of the Supper. They had noticed, that the Supper

was first celebrated at the feast of the Passover, when nothing fermented was permitted a shelter under the roof of any Hebrew, on pain of his being "cut off" from his people, by the express commandment of God, and they knew that the Savior "was made under the law," and scrupulously "fulfilled all righteousness."—The Preston (Eng.) Temperance Advocate, contained an account of this matter, which was copied into the American Temperance Intelligencer. I think, about two years ago. And it does seem to me that the introduction of this article into our communion service, ought to settle "the wine question" in the churches, to mutual and complete satisfaction. W. G.

NOBLE TESTIMONY.

The yearly meeting of Friends, held last week, in this city, have come out nobly in favor of their original testimony against the abominable, mind and soul destroying system of American slavery. A committee of sixty persons from different sections of the meeting was appointed to consider the subject. They reported, without a dissenting voice, in a tone of abhorrence of the system, referring also to the proceedings of the Senate in regard to the admission of Arkansas. This report was unanimously adopted! And the best of it all is that they have appointed four persons as a deputation to convey their memorial, which the clerks were directed to sign, to Congress, and present it in propria persona, as the representatives of the whole body. The following persons were selected, Dr Joseph Parrish, Wm. Wharton, and James Mott, of this city, and Joseph Foulke, of Montgomery co. This yearly meeting embraces TWENTY THOUSAND Members—from the State of Pennsylvania, Delaware, New Jersey, and a part of Maryland. And notwithstanding the large number of members representing this meeting there never was a subject brought before the Society in which a greater unity prevailed.—What will our Senators and other Representatives say to that? It appears now, as every enlightened person knew before to be the fact, that these honorable men either ignorantly or wilfully slandered, most grossly, the views and feelings and most earnest desires of the Society of Friends. They stand forth now as they have long stood, a noble band of pure and peaceful patriots, friends in deed—friends to outraged justice, and bleeding humanity.—

[Phila. Independent Press.

From the Religious Herald.

ON TITLES.

Mr Editor: I don't know when I have seen a resolution passed, by any of the numerous societies of the day, which in my view, is more in point, than one recently adopted by the Board of the Baptist General Tract Society, by which they agree to discountenance the popular titles so often given to preachers of the Gospel, such as *Rev. D. D., A. M., &c.* It is to be hoped that all our societies and conventions of every kind, will act upon the same principle of Christian simplicity. I am happy in the belief that our Virginia brethren generally discard these titles, and never, so far as my knowledge extends, are they used in our deliberative assemblies. Several of our Associations have among their 'Rules of decorum,' one that prohibits alluding to any member of the body by any other term than 'brother.' This is right, it is evangelical, apostolic.

It was to many, a matter of regret, to see and hear so much of this sort of pomposity last Spring at our General Convention. Preachers were often spoken of as '*The Clergy*,' '*the Rev. Mr.*' and '*the Rev. Dr.*' Now all this properly belongs to 'The man of Sin.' It should be forever discarded by all who profess to be governed by the testimony of Jesus. The Master did not say to the disciples, 'Be ye called *Rabbi*, *Rabbi*, for ye are all *clergymen*, ye are all *Rev. Drs.*' Peter did not say in his Epistle, 'Even as the *Rev. Dr. Paul* hath also written.' No, no. The apostles were too great lovers of simplicity, meekness and humility, to use such language.

But, one will say, these things are mere trifles, why make a fuss about them? I know they are mere trifles, perfect trifles, and hence it appears so silly in men of piety and good sense, to use them. Our missionary and other societies lose much of their influence, especially in the West, where their influence is most needed, by the appearance of these titles on their minutes.

To the term '*Elder*,' as it is scriptural and modest, (for John, the meek and beloved disciple, uses it in relation to himself), there can be no objection. Even '*Bishop*,' were it not wrested from its original import, and applied to an unscriptural ecclesiastical dignitary, would not be objectionable.

The Farmer.—It does one's heart good to see a merry round-faced farmer. So independent, and yet so free from vanities and pride. So rich, and yet so industrious; so patient and persevering in his calling, and yet so kind, social and obliging. There are a thousand noble traits about him which light up his character. He is generally hospitable; eat and drink with him, and he won't set a mark on you, and sweat it out of you with double compound interest, as some I have known will; you are welcome. He will do you a kindness without expecting a turn by way of compensation; it is not so with every body. He is generally more honest and sincere—less disposed to deal in a low and underhand cunning than many I could name. He gives to society its best support; is the firmest pillar that supports the edifice of Government; he is the lord of nature. Look at him in his homespun and gray back—gentlemen laugh if you

will—but, believe me, he can laugh back if he pleases.

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